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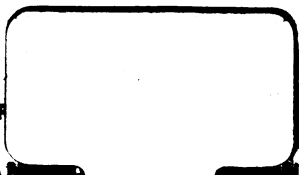


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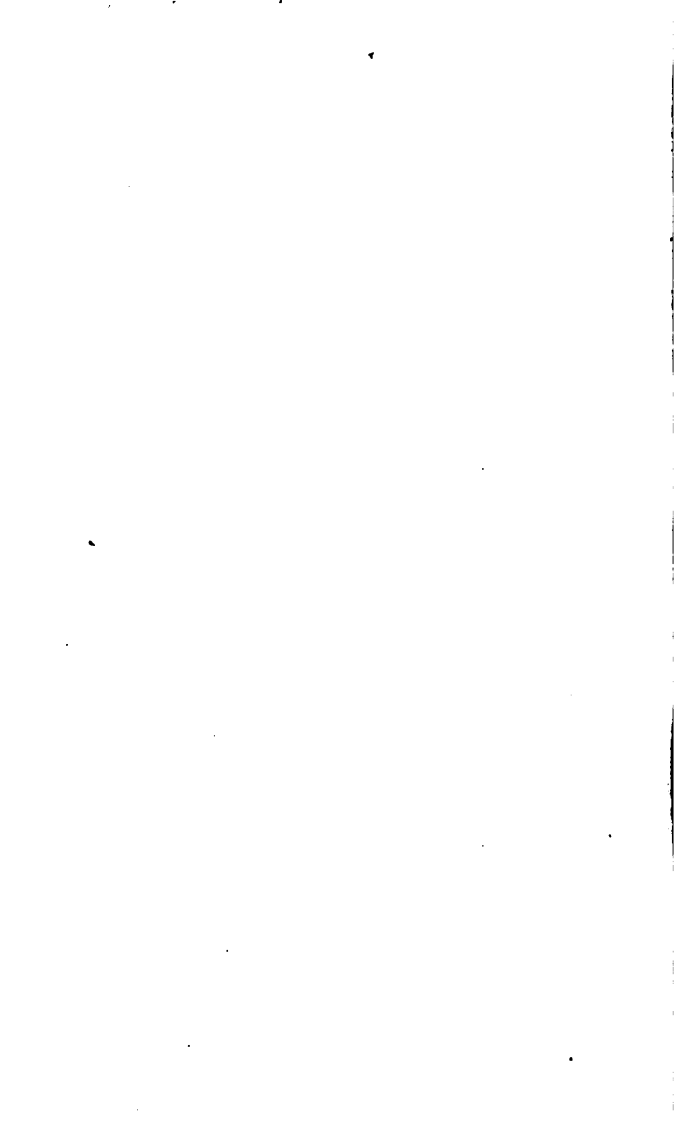
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SEVEN REASONS WHY JEREMIAH SHOULD BE STUDIED.

FIRST. It is comparatively little known.

SECOND. The history of Jeremiah bears a closer analogy to that of Jesus than that of any other prophet of the Old Testament.

THIRD. The book gives more details about the life, methods, and work of an Old Testament prophet than any other.

FOURTH. The book abounds in material for character study.

FIFTH. It is invaluable for its great moral lessons.

SIXTH. The period in which Jeremiah lived is one of the most important and interesting in history.

SEVENTH. "So far as we have data for a judgment, Jeremiah was the healthiest, strongest, bravest, grandest man of Old Testament history."

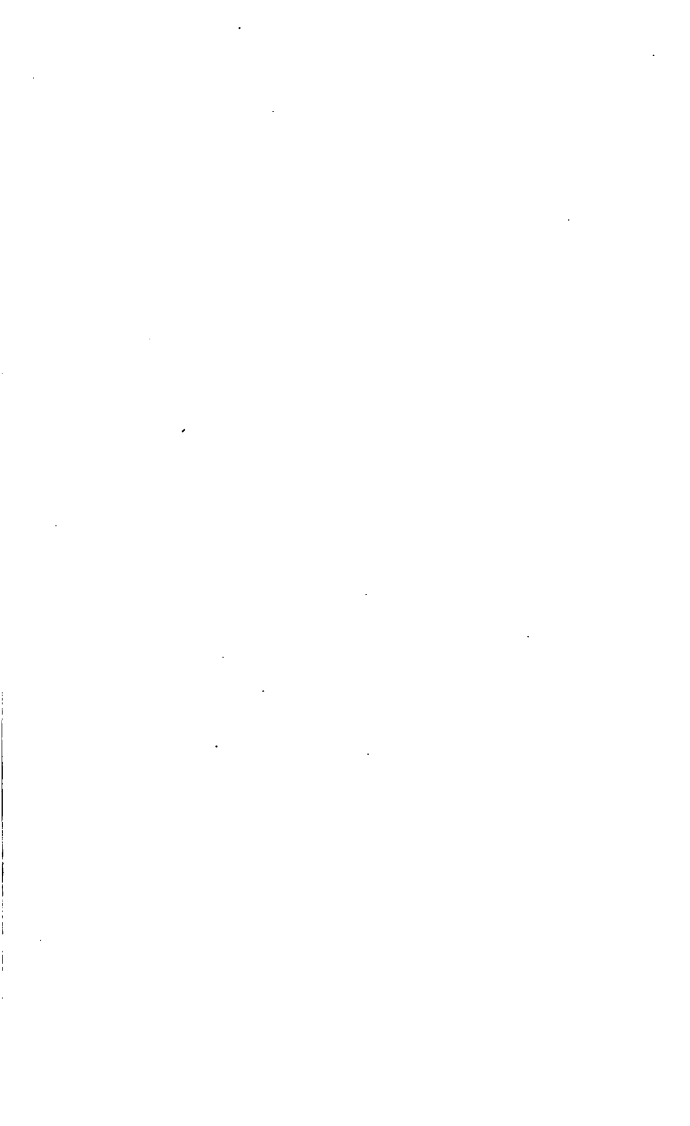


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THIRTY STUDIES IN JEREMIAH.

STUDY I.

THE POSITION, SIZE, AND ARRANGEMENT OF THE BOOK. A STUDY OF CHAPTER I.

1. *The position of the book of Jeremiah in the Old Testament.*

For chart showing this see large diagram. From the chart it will be seen that the book of Jeremiah belongs to the fourth division, "The products of the Major Prophets." Everyone should know the names of the books of the Bible in order.

2. *The size of the book.*

It is one of the largest in the Bible, yet it is small. It contains only forty-five pages of the Revised Version, minion 8vo. It should be read through frequently at a single sitting during this course of study.

3. *The arrangement of material in the book.*

(1) Consul large diagram.

(2) Read Cambridge Bible Commentary, Introduction, page 34.

(3) Compare, if you have opportunity, the arrangement found in the Septuagint Version of the Old Testament.

(4) The material is loosely arranged. It is in neither strictly chronological nor topical order. Possibly the book is a growth, and is the result of several rearrangements. Note suggestive passages in chaps. i., li., and lii. on this point.

NOTE. — Review the material for applications to your own life. These studies aim to touch more than the intellectual life of the persons who use them. The first need is knowledge of the facts, so every effort will be made to bring the facts to light. After this every earnest soul will seek to apply the lessons of these facts to his own life. Each one will be constantly asking himself then: What is here for me? Where does this touch my life?

4. *A study of chapter i.*

- (1) Read the chapter aloud with care.
- (2) Close the book and state aloud the thought.
- (3) Answer questions on the chapter found in appendix B.
- (4) Compare calls of Isaiah, chap. vi., and Ezekiel, chaps. i. to iii.

5. *Suggestive questions.*

(1) Is it the teaching of the Bible that the life of every man, like that of Jeremiah, is planned beforehand by God?

(2) If I have a mission in the world, have I learned what it is

(3) How may I know duty?

(4) Do I shrink like Jeremiah from doing what I feel to be duty?

(5) Can I expect to succeed if I refuse to do duty?

(6) Can I fail if I accept my work, however difficult it may appear to be?

(7) Have I the same God to strengthen me who encouraged Jeremiah?

(8) May I be as sure of His interest in me as was Jeremiah?

(9) May I expect the same tender, thoughtful care from God which Jeremiah received?

STUDY II.

JEREMIAH'S PERSONAL HISTORY.

NOTE. — We know more of the personal history and experience of Jeremiah than of any other prophet. The greater part of the information may be found in the book which bears his name.

1. *Family relations, residence, etc.*

- (1) Tribe. Chap. i.
- (2) Father. Chap. i. Was this the Hilkiash who found the book of the law?
- (3) Relatives. Huldah the prophetess. Chap. xxxii. 7 and II. Kings xxii. 14.
- (4) Was he married? See chap xvi.
- (5) Residence. Chap. i. Compare chap. xxxvii. 12, Revised Version, and Joshua xxi. 18. Read Bible Dictionary on "Anathoth."

2. *Associates and friends.*

- (1) Ahikam. Chap. xxvi. 24; II. Chron. xxxiv. 22.
- (2) Seraiah. Chap. xxxvi. 4; li. 59; II. Chron. xxxiv. 8.
- (3) Baruch. Chap. xxxvi. 4; xlv. 1-5.
- (4) Leaders among the people. Chap. xxvi. 16.
- (5) Nebuchadrezzar. Chap. xxxix. 11-14.
- (6) Josiah. II. Chron. xxxv. 25.

3. *Sufferings.*

These were very great. Consult on this point chaps. i., ix., xi., xiii., xiv., xv., xvi., xx., xxiii., xxviii.

4. *Experiences of later life.*

(1) During time of siege of Jerusalem. Chaps. xxxvii. to xxxix.

(2) Subsequent to the destruction of Jerusalem. Chaps. xl. to xlv.

STUDY III.

JEREMIAH'S CHARACTER.

1. *Record the different traits of Jeremiah's character as revealed by the book itself. See especially chaps. i., iv., v., xi., xii., xiv., xv., xvii., xviii., xx., xxi., xxvi.*
2. *Study the following special experiences of the prophet with reference to the traits of character displayed:*
 - (1) When put in the stocks by Pashhur. Chap. xix.
 - (2) When tried after the Temple discourse. Chap. xxvi.
 - (3) When opposed by Hananiah. Chap. xxvii.
 - (4) When purchasing the field. Chap. xxxii.
3. *Note any evidences of growth in the character of the prophet. Chaps. xii., xx., xxvi., and others.*
4. *Write out answers to the following questions:*
 - (1) Why should God select such a gentle man as Jeremiah to make him the messenger of such severe denunciation?
 - (2) Is there any defect observable in Jeremiah's character?
 - (3) Is there any record of God having found fault with Jeremiah?
 - (4) Was Jeremiah very intimate with God? Chaps. i., xi., xii., xiv., xv., xxxii.

5. *Compare the lives of Jeremiah and Jesus.*

6. *Compare the lives of Jeremiah and Isaiah.*

NOTE. — The study of Jeremiah's character is of psychological and also of theological interest. He has been called the prophet of "the bleeding heart and the iron will." He combined the most contradictory traits of character. His endowment was such that he did not omit duty, but to perform duty often caused him keen anguish of heart. He was naturally diffident, yet was made steadfast in the will of God. He was timid, yet spake boldly in the name of God. He was a man of broad views, yet possessed intense national feeling. He was a man of prayer. He was jealous for and obedient to God. He was often perplexed and sometimes despondent, yet was continually sustained by the grace of God. This combination of character found in Jeremiah "is a strong proof of the divine origin of his mission — the spirit of prophecy acting powerfully upon his mind, controlling his natural temper, and qualifying him for his hazardous undertaking, without doing violence to his peculiar individuality."

STUDY IV.

THE REFORMERS OF JUDAH.

Four kings of Judah may be called reformers:

(1) Asa. I. Kings xv. 9-24; II. Chron. xiv. 1 to xvi. 14.

(2) Jehoshaphat. I. Kings xxii. 41-50; II. Chron. xvii. 1 to xx. 34.

(3) Hezekiah. II. Kings xviii. 1 to xx. 21; II. Chron. xxix. 1 to xxxii. 33.

(4) Josiah. II. Kings xxii. 1 to xxiii. 30; II. Chron. xxxiv. 1 to xxxv. 27.

NOTE.—Read accounts of these kings with special reference to their reformatory work. Study causes, hindrances, results, etc., and note down facts. In the meeting compare and revise these statements, and afterwards transfer to permanent note-book. See charts on these reformations on large diagram. Seek to secure a general view of the situation from David to Jeremiah.

STUDY V.

JEREMIAH AND THE KINGS OF THE PERIOD.

Josiah.

NOTE. — For relation of Jeremiah to kings of his time see chart on large diagram.

1. *Jeremiah and Josiah.*

(1) Read the accounts of Josiah found in the books of Kings and Chronicles.

(2) Read articles on "Josiah" and "Megiddo" in Smith's Bible Dictionary.

(3) Consider Josiah and Jeremiah in their mutual relations and influence. Collect and consider all passages which bear upon these points.

(4) Write answers to the following questions:

a. Name the most eventful day in the life of Josiah; in the life of Jeremiah.

b. Is there evidence that Josiah and Jeremiah were intimate friends?

c. Account for Josiah's persistent opposition to the king of Egypt, which resulted in the loss of his life. Is it likely that Jeremiah approved of the expedition to Megiddo?

d. What was Jeremiah doing during the last thirteen years of Josiah's reign? The answer may be found in the book of Jeremiah.

STUDY VI.

THE EFFECT OF THE PERIOD

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(2) Read articles in Bible Dictionary on, "Pharaoh-necho," "Megiddo," "Carchemish."

NOTE. — Consider especially the political situation. Josiah had lost his life in an attempt to withstand Pharaoh-necho in his march against the king of Babylon; his son Jehoahaz was made king by the people; on his return from the north Pharaoh deposed Jehoahaz, who was probably favorable to his father's manifest friendly policy toward Babylon, and placed his brother Jehoiakim on the throne.

STUDY VII.

THE RELIGIOUS AND MORAL CONDITION OF JUDAH IN JEREMIAH'S TIME.

NOTE. — Anyone who has studied these lessons thus far has been impressed with the deplorable condition of affairs in Jeremiah's time. But let one spend an hour or two examining the book, as suggested below, and he must feel that the nation more than deserved the destruction which came upon it. The chapters cited do not furnish all the material on the different topics. Make the study more exhaustive if time permits. Only chapters are named that you yourself may have the benefit of discovering the truth.

1. *The people were very religious.*

(1) Formal worship of the true God was maintained. Chaps. v., vi., vii.

(2) The worship of false gods was prevalent. Chaps. i., ii., vii.

2. *The people were very immoral.*

(1) Every kind of sin was practised. Violation of every precept of the Decalogue is specifically mentioned.

a. First, second, sixth, seventh, eighth, and ninth commandments specified in chap. vii.

b. Third, fourth, and tenth commandments specified in chaps. vi., xvii., xxii.

c. Fifth commandment specified in Ezek. xxii.*

d. General lawlessness. Chaps. ii., v., xxvi.

3. *All classes practised sin.*

(1) Kings and princes. Chaps. xxi., xxii., xxiii.; Ezek. xi.; II. Kings xxiii., xxiv.

- (2) Priests and prophets. Chaps. v., xx., xxiii.
- (3) Women. Chaps. vii., xlv.; Ezek. xiii., xxii.
Compare Isa. iii.; I. Kings xi., xv.
- (4) People generally. Chaps. v., ix.

4. *Sin of the most aggravated character was most freely indulged in. Chaps. ii., iii., v., vii., xxvi., xxxviii.*

In reference to the most wicked idolatrous practises see chaps. ii., vii., xix.; Ezek. ix.; II. Kings xxi.

5. *Evidence that the nation had reached the incurable stage of long indulged and wilful sin. Chaps. ii., v., vi., vii., viii., xi., xv., xxxv.*

* NOTE. — Ezekiel i. to xxiv. relates to the time of Jeremiah preceding the captivity. Ezekiel was carried captive eleven years before the destruction of Jerusalem.

STUDY VIII.

JEREMIAH AND CONTEMPORARY TRUE PROPHETS.

NOTE. — In this study and the next we shall consider the true prophets who wrought in Judah in Jeremiah's time. Studies XI. and XII. we shall devote to the true prophets of the captivity in the same period.

1. *Zephaniah.*

(1) Read the entire book of Zephaniah with reference to the following outline :

a. Threat of judgment. Chap. i.

b. Exhortation to repentance. Chaps. ii. 1 to iii. 8.

c. Promise of salvation to Israel after judgment. Chap. iii. 9-20.

(2) Note time assigned to Zephaniah. Chap. i.

1. This was probably before the reformation of Josiah, 622 B. C.

(3) Note the expression, "the day of the Lord." Chap. i. 7-18.

(4) Note the contrast between the pictures in chaps. i. and iii.

(5) Note the following opinion of this book, and read through aloud without interruption. "If anyone wishes all the secret oracles of the prophets to be given in a brief compendium, let him read through this brief Zephaniah."

2. *Huldah.*

(1) Read account of her work in II. Kings xxii. and II. Chron. xxxiv.

(2) Why was Huldah called upon for this work instead of Jeremiah?

(3) Name other women of the Bible who received the title "prophetess." Read accounts of their lives and work.

(4) Consult charts on large diagram showing relation of Jeremiah to prophets of his time.

STUDY IX.

JEREMIAH AND CONTEMPORARY TRUE PROPHETS. — *Continued.*

1. *Habakkuk.*

(1) Read the entire book of Habakkuk and note:

a. The lament of the prophet over the situation. Chap. i. 2-4. Uttered probably during the time of Jehoiakim.

b. God's answer in announcing punishment by the Chaldeans. Chap. i. 5-11.

c. The impassioned appeal of the prophet to God to punish the Chaldeans. Chap. i. 12 *seq.*

d. The fivefold woe pronounced upon the Chaldeans. Chap. ii.

e. The prayer of Habakkuk, which, among Hebrew scholars, is "regarded as among the noblest efforts of Hebrew genius." Chap. iii.

(2) Read the book again without interruption aloud, after noting the following: "Habakkuk is the last prophet belonging to the age preceding the destruction of Jerusalem who is master of a beautiful style, of powerful description, and an artistic power that enlivens and orders everything with charming effect."

2. *Uriah.*

(1) Read the story of Uriah. Chap. xxvi.

(2) Relate the story.

(3) Why is this story introduced in the connection in which it is found?

STUDY X.

REVIEW.

1. Read the first seventeen chapters of Jeremiah and answer questions in appendix B.
2. Review the questions which you have prepared on Studies I. to IX. according to appendix C, section 2, paragraph 10.
3. Read over other suggestions about reviewing, appendix C, and follow such as you approve.
4. Do not overlook the suggestion which recommends review of Study I. with the preparation of Study XI., of Study II. with the preparation of Study XII., and so on.

STUDY XI.

JEREMIAH AND CONTEMPORARY TRUE PROPHETS. — *Continued.*

1. Ezekiel.

(1) Consult diagram on Ezekiel, and note that the first twenty-four chapters belong to the time preceding the destruction of Jerusalem.

(2) Note that Ezekiel was in captivity and wrote these chapters while Jeremiah was in Jerusalem, maltreated by his countrymen.

(3) Read these chapters without interruption (not pausing over difficulties), to get the general view and impression of the situation, which can come only with continuous reading.

(4) Prepare ten questions on each of the first twenty-four chapters.

(5) Answer the following questions:

a. Mention points in common in calls of Jeremiah, chap. i., and Ezekiel, chaps. i. to iii.

b. Mention some points of difference and account for them.

STUDY XII.

JEREMIAH AND CONTEMPORARY TRUE PROPHETS. — *Continued.*

NOTE. — This study ought to be of great value in helping the student to understand the environment of the prophet Jeremiah.

1. *Ezekiel.*

Further questions on Ezekiel iv. to xxiv. As you seek to answer these questions, remember the situation.

(1) Give account of laying siege to the tile and its significance.

(2) Give account of prophet lying on left side and its significance.

(3) Give account of prophet shaving his head and beard and its significance.

(4) Give thought of the mountain chapter. Chaps. vi. and xxxvi.

(5) Give account of what Ezekiel saw in the Temple, as recorded in chap. viii.

(6) Give account of six men with weapons and the man with the ink horn. Chap. ix.

(7) Compare visions of chaps. i. and x. Note times, places, occasions, etc.

(8) Give account of caldron. Chap. xi. Compare caldron in Jer. i.

(9) Give account of removal of stuff and its significance. Chap. xii.

(10) Give account of prophet eating bread with quaking and its significance. Chap. xii.

(11) Give account of use of the proverb, "The days are prolonged and every vision faileth." Chap. xii.

(12) What is the message of the false prophets and the prophet Ezekiel's word respecting them? Chap. xiii.

(13) Give use of the figure of a wall. Chap. xiii.

(14) Give message about false prophetesses. Chap. xiii.

(15) Give setting of names Noah, Daniel and Job. Chap. xiv.

(16) Give parable of the vine tree. Chap. xv.

(17) Under what figure is Israel described in chap. xvi.?

(18) Explain use of Samaria and Sodom in chap. xvi.

(19) Give account and significance of eagle and cedar. Chap. xvii.

(20) Explain use of proverb about sour grapes. Chap. xviii.

(21) Give historical situation referred to in allegories of lions and vine. Chap. xix.

(22) Give occasion, time, audience, substance, and results of message in chap. xx.

(23) Give substance of "sword prophecy." Chap. xxi.

(24) Give account of the king of Babylon at the parting of the ways.

(25) Read chaps. xxii. and xxiii. in the light of the question: "Is God longsuffering with His people?" Write down result.

(26) Give account of caldron. Chap. xxiv. Compare in chap. xi.

(27) Give account of death of prophet's wife and significance. Chap. xxiv.

2. *Daniel.*

(1) Examine the first chapters of Daniel and note references to events belonging to the times which we are studying.

(2) Note Daniel's use of Jeremiah's prophecies. Chap. ix.

STUDY XIII.

JEREMIAH AND THE KINGS OF THE PERIOD.

Jehoiakim.

1. *Read accounts of Jehoiakim found in the books of Kings and Chronicles.*
2. *Note the contents of the following chapters of Jeremiah, which by the text are referred to the reign of Jehoiakim.*

(1) Chap. xxii. 1-19, referring to the wickedness of the reign and its results.

(2) Chap. xxvi., referring to the Temple Sermon of Jeremiah and its result in the apprehension and narrow escape of Jeremiah — story of Uriah.

(3) Chap. xxv., belonging to the fatal year of the battle of Carchemish, when the supremacy of the east over the west was decided, and Jehoiakim's vassalage to Egypt was soon to be turned into forced allegiance to Babylon.

(4) Chap. xlvi. 2-12, being a lively description of the preparation and advance of the army of Egypt and its defeat at Carchemish.

(5) Chap. xxxv., giving an account of the lesson taught Israel by the Rechabites, who were probably in Jerusalem on account of the threatened invasion of Nebuchadnezzar after the battle of Carchemish.

(6) Chap. xxxvi., giving an account of the reading and burning of the roll by the king.

Query: Did this burning occur before or after the surrender of Jehoiakim to Nebuchadnezzar?

(7) Chap. xlv., reflecting the state of Baruch's mind after the experiences recorded in chap. xxxvi., with Jeremiah's method of treatment.

(8) Daniel i. 1, 2, showing that Daniel was taken to Babylon by Nebuchadnezzar after his defeat of Jehoiakim, which succeeded the defeat of Pharaoh-necho at Carchemish.

3. *Read the articles in Smith's Bible Dictionary on "Jehoiakim" and "Carchemish."*
4. *Refer to map, and locate Carchemish, and study the interesting political situation.*

Palestine lay on the highway between the two great rival powers, Egypt and Babylon. In Palestine were two parties, the Egyptian party and the Babylonian party. Jeremiah belonged to and headed the Babylonian party, advising submission to Nebuchadnezzar. In Jehoiakim's time the question of supremacy was settled in favor of Babylon in the famous battle of Carchemish, *circ.* 606 B. C.

5. *From the character and times of King Jehoiakim draw lessons, and refer to Scripture passages showing:*

(1) The fearful possibilities of evil in the human heart.

(2) The awful consequences which follow an indulgence of evil propensities and refusal to heed God's warning.

(3) The faithfulness and mercy of God in His warning sinners against their evil course.

(4) The courage of men of God in the face of sinful opposition, and the source of their strength.

STUDY XIV.

JEREMIAH AND THE KINGS OF THE PERIOD.

Jehoiachin.

1. *Read account of Jehoiachin in the books of Kings and Chronicles.*
2. *Account for the discrepancy between II. Kings xxiv. 8 and II. Chron. xxxvi. 9. Which age is correct?*
3. *Note the following passages in Jeremiah relating to Jehoiachin and his time:*

(1) Chap. xxii. 20-30.

a. Is it the king or the nation that is addressed in vs. 20-23?

b. Why is Jehoiachin called Coniah in vs. 24 and 28?

c. Was this king known by any other name? Compare chaps. xxvii., xxviii., xxix.

d. Why is Jehoiachin's mother mentioned in v. 26?

e. Does v. 30 mean that this king was to be childless, or that he should have no successor on the throne? Compare v. 28 and I. Chron. iii. 17. See chart showing relation of kings.

f. Harmonize statements in v. 30 and Matt.

i. 12. See Luke iii. 27-31.*

(2) Read and note contents of chaps. xxviii. and xxix. These chapters belong to the time of Zedekiah, yet relate to Jehoiachin and his captivity.

(3) Chap. lii. 31-34. Compare II. Kings xxv. 27-30.

a. Read articles in Bible Dictionary on "Evil-merodach" and "Jehoiachin."

b. What reason may be assigned for Evil-merodach's kindness to Jehoiachin?

c. Was Jehoiachin really the last of the line of Judah's kings? Compare time of his death with that of Zedekiah, and his relationship to Zedekiah.

(4) Read Esther ii. 6 and Ezek i. 1-3.

From the character and time of Jehoiachin draw lessons. Let each member of the group present the most striking practical truth which comes to him in his study. The relation of sin to the disappearance and dishonor of the individual and the family will not be overlooked.

* NOTE. — This last is a sample of the passages which enemies of the Bible present as proving it false. Only a superficial examination has been made by such. There is a satisfactory explanation for the one who will take the pains to look at the subject with sufficient care.

STUDY XV.

JEREMIAH AND CONTEMPORARY FALSE PROPHETS.

1. *At Home — Hananiah.*

Read Jer. xxvii. and xxviii. and answer following questions (for date see chaps. xxvii. 1 and xxviii. 1):

(1) The name Zedekiah should appear in place of Jehoiakim in v. 1 of chap. xxvii. See vs. 3, 12, 20, and chap. xxviii. 1. Account for this error.

(2) What three classes of persons are referred to in chap. xxviii.?

(3) What was the message to all?

(4) In what sense was Nebuchadnezzar called God's servant?

(5) Did Hananiah believe he was telling the truth?

(6) Did Jeremiah believe Hananiah was telling the truth?

(7) What test of true prophecy is found here?

2. *In captivity.*

(1) Ahab and Zedekiah. Read chap. xxix. 1-23, and answer following questions:

a. Why did Jeremiah write to Babylon?

b. To whom did he write?

c. What did he write?

- d.* What was the effect of his writing?
- e.* Does v. 15 refer to true or false prophets?
- f.* Describe the fate of these two false prophets.
- g.* What was their sin?

(2) Shemaiah. Read chap. xxix. 24-32.

a. Is this section (vs. 24-32) a part of the same letter of Jeremiah, or is it a second letter in reply to a message from Babylon prompted by Jeremiah's first letter? Compare vs. 5-10 and v. 28.

b. Did the false prophets charge Jeremiah with being false? See v. 27.

c. Explain how this letter of Shemaiah came into the hands of Jeremiah.

d. Mark the places in vs. 24-32 where Jeremiah appeals to God as the author of what he utters?

e. What was the fate of Shemaiah?

f. Compare the fates of the four false prophets, Hananiah, Ahab, Zedekiah, and Shemaiah.

STUDY XVI.

JEREMIAH AND CONTEMPORARY FALSE PROPHETS.— *Continued.*

1. *Character and methods of the false prophets.*

(1) Read chap. xxiii., which contains more material on this subject than any other one chapter.

(2) Classify as may seem to you best the facts which chap. xxiii. furnishes about false prophets.

(3) According to opportunity and inclination gather material from other parts of the book on this subject. See especially chaps. v., vi., xiv., xviii., xxvi., xxxvii.

(4) In other books of the Bible may be found material on this subject. See especially Isa. ix., xxviii.; Micah ii., iii.; Ezek. xiii., xiv.; and II. Thess. ii.

2. *Tests of a true prophet.*

(1) Positive. See Jer. xxvii., xxviii.; I. Kings xxii.

(2) Negative. See Jer. vi., vii., xiv., xxiii.; I. Kings xxii.; Deut. xiii., xviii.

3. *Answer following questions:*

(1) Were the false prophets of Jeremiah's time politicians?

(2) Was Jeremiah a politician? What is a politician?

(3) How would the politicians of Jeremiah's time compare with those of today?

(4) Was Jeremiah's time favorable for false prophets?

(5) Did these men regard themselves as false?

(6) Upon what basis did they found prediction?

A practical application of the truths of this study might be made to the present time. Today, as in every age, are the false and the true teachers. We should be on guard constantly, and accept no teaching not in harmony with God's word, however attractive it may appear.

STUDY XVII.

SYMBOLIC VISIONS OF JEREMIAH.

1. *Visions of the almond tree and seething caldron.* *Jer. i.*

(1) What was the occasion and object of these visions?

(2) Which one expresses the certainty and which the content of God's revelation?

(3) Note in the margin of v. 12, Revised Version, indication of paronomasia in the original.

(4) Compare with "seething caldron" other figures used by Jeremiah to represent the coming calamity. There are about a dozen of these, for which careful search should be made.

2. *Vision of the two baskets of figs.* Chap. xxiv.

(1) Read the chapter.

(2) Answer questions found in appendix B.

3. *Vision of the wine-cup of fury.* Chap. xxv.

(1) Is this really a vision?

(2) Is it an act, — that is, did the prophet really offer a wine-cup to the different nations?

(3) Is it merely figurative language to the effect that the prophet received the message from Jehovah and pronounced it against the nations?

NOTE. — If the material in this study is not found to be sufficient, let the group take a part of Study XVIII.

STUDY XVIII.

SYMBOLIC ACTS OF JEREMIAH.

1. *The linen girdle by the Euphrates. Chap. xiii.*

(1) Why a girdle (apron) chosen? Compare v. 11.

(2) How far was the Euphrates from Jerusalem?

(3) Explain the "*Ephrath*" theory held by some.

(4) Is it probable that Jeremiah was in Babylonia during the reign of Jehoiakim?

(5) What is the moral teaching of this strange proceeding?

2. *The prophet remaining unmarried, etc. Chap. xvi.*

(1) What reason is assigned for this act?

(2) Compare I. Cor. vii. 26, Revised Version.

(3) Compare marriage relations of Ezekiel and Hosea as symbolical. Ezek. xxiv.; Hosea i. and iii.

(4) Why was the prophet to stand aloof from social sorrow and joy?

3. *Potter's house visited. Chap. xviii.*

(1) Does this illustration prove that God acts sovereignly?

(2) Does this illustration prove that God acts arbitrarily?

(3) Is much prophecy conditional? Compare vs. 7-10.

(4) How is God's action toward men and nations regulated?

4. *Potter's earthen bottle. Chap. xix.*

(1) Picture to yourself the place and the prophet standing with the bottle in his hand and uttering the words of vs. 3-9.

(2) Picture to yourself the prophet breaking the bottle to pieces as described in v. 10 and uttering the words of vs. 11-13.

5. *Yokes (slave-collars) for self and kings. Chaps. xxvii., xxviii.*

(1) Give a brief statement of the act and its significance.

6. *Field bought at Anathoth. Chap. xxxii.*

(1) Give a brief statement of the act and its significance.

7. *Wine offered to the Rechabites. Chap. xxxv.*

(1) Why were the Rechabites in the city?

(2) What were the peculiarities of the Rechabites, and what was their reason for being so peculiar?

(3) Give a brief statement of the act and its application.

8. *Stones in the brickwork at Tahpanhes in Egypt. Chap. xliii.*

(1) Give brief statement of the act and its teaching.

(2) Would Jeremiah's act excite much attention and inquiry?

(3) How explain permission by Egyptians to do what is here described?

9. *Prophecy concerning Babylon cast into the Euphrates. Chap. li.*

(1) What was the relation between Seraiah and Baruch?

(2) Note the Revised Version margin of v. 59.

(3) Did Seraiah read these words to the Chaldeans or to the Jewish exiles?

(4) Was this a copy simply, or the only copy of this prophecy?

(5) Compare symbolic act of angel in Rev. xviii. 21.

10. *Compare symbolic acts of other prophets.*

(1) Ahijah tearing Jeroboam's cloak. I. Kings xi.

(2) Isaiah setting up signboard. Isa. viii.

(3) Isaiah walking barefoot three years. Isa. xx.

(4) Ezekiel laying siege to a brick. Ezek. iv.

(5) Ezekiel lying on left side and then on right side. Ezek. iv.

(6) Ezekiel eating and drinking by measure. Ezek. iv.

(7) Ezekiel shaving hair and beard. Ezek. v.

(8) Ezekiel moving "stuff." Ezek. xii.

(9) Ezekiel eating and drinking with trembling. Ezek. xii.

(10) Ezekiel refraining from evidences of sorrow at death of his wife. Ezek. xxiv.

11. Questions, etc.

(1) Was this mode of enforcing truth characteristic of Jeremiah's time?

(2) Account for its prevalence.

(3) Compare with Jesus' method of teaching and with present methods.

STUDY XIX.

THE INSTRUMENT OF JUDAH'S PUNISHMENT.

1. *Whence to come.*

- (1) See vision of seething caldron. Chap. i.
- (2) Compare verses in chaps. iv., v., vi., viii., x., xiii.

2. *Character, name, etc. See chaps. iv., v., vi., xvi., xvii., xxv., xxvii., xxviii.*

3. *Twelve different figures used to characterize Judah's enemy.*

- (1) See chaps. i., ii., iv., v., viii., xv., xvi., xlix., l., li.
- (2) Compare Hab. i. 6-11.

4. *Relation to God.*

- (1) See chaps. v., xxv., xxvii., xxviii., xliii., l., li.
- (2) Compare relation of Assyrians to God. Isa. v. 26-30; x. 5-15.
- (3) Compare also Dan. ii. 37, 38; Isa. xlv. 28-31; Prov. xxi. 1.

5. *Questions.*

- (1) Was Babylon conscious of doing the will of God in distressing Israel?
- (2) Did Nebuchadnezzar act contrary to his free will in doing God's will?

(3) Was Jeremiah patriotic in advising his countrymen and the king against resistance to Babylon?

6. Related topics.

(1) The question of the Scythian invasion — alleged Scythian section iv. 5 to vi. 30. Note in it indication of imminent danger.

(2) The knowledge of the true God among the Babylonians and other heathen nations about Palestine. Chaps. xl. 3; l. 7. Compare Isa. xxxvi. 10.

(3) Jeremiah's prophecy against Babylon (chaps. l., li.), and the Apocalypse of John, especially chaps. xvii., xviii.

STUDY XX.

REVIEW.

1. Read Jeremiah xviii. to xxxiv., and answer questions as suggested in appendix B.
2. Review the questions you have prepared on Studies XI. to XIX. as suggested in appendix C, section 2, paragraph 10.
3. Read the other suggestions about reviewing appendix C, and follow such as you approve.
4. Do not omit to continue the review of one study at each meeting following this one. Review Study XI. with Study XXI., and so on.

STUDY XXI.

JEREMIAH AND THE KINGS OF THE PERIOD.

Zedekiah.

1. *Read accounts of Zedekiah in the books of Kings and Chronicles. Consult charts on large diagram.*

(1) What was the occasion of Zedekiah's becoming king?

(2) Who made Zedekiah king?

(3) Which of the two accounts corresponds in the main to Jeremiah lii.?

(4) Which of the two accounts emphasizes the work of the prophets, and presents the sin of the people as the cause of the captivity?

(5) Compare II. Kings xxv. 7; Jer. xxxix. 7; Ezek. xii. 13.

2. *Read accounts of Zedekiah in Ezekiel xii. 1-16 and xvii. 1-21.*

(1) Explain Ezekiel's action as described in the first part of chap. xii. (See explanation in vs. 10-19.)

(2) Whom did the great eagle of Ezek. xvii. 3 represent?

(3) Whom did the great eagle of Ezek. xvii. 7 represent?

3. *Read Jeremiah xxiv.*

(1) Does this description of Judah's condition in the time of Zedekiah correspond to that given in Ezek. xvii.?

(2) What is the reason assigned for the difference of treatment by God of the people in exile and those at home?

4. *Read chaps. xxx. and xxxi.*

These chapters with xxxii. and xxxiii. form, as it were, a book by themselves. Let us denominate it "The Book of Consolation." One has called the material contained in chaps. xxx. and xxxi. "The Triumphal Hymn of Israel's Restoration." Here in the very middle of the book of Jeremiah, the general tone of which is gloomy, we have four chapters full of promise and hope. Let all in some way indicate this fact in their Bibles. The character of these chapters is the more remarkable in view of the fact that they "were composed and committed to writing in the midst of the final siege of Jerusalem. The prophet was in prison, famine and pestilence held possession of the city, and the prospects of the nation were such as to create despair in every mind. It was at such a time as this that it was announced through Jeremiah that the people should not perish, that through them the Gentile nations should be led to a knowledge of the truth, and that the righteous branch should yet arise from the house of David." (A. W. Streane, in Cambridge Bible for Schools and Colleges, on Jeremiah.)

NOTE. — The word of prophecy is a lamp that shines in a dark place. (See II. Peter i. 19.) One who has never done so will be much interested in considering the prophecies of the Bible from this standpoint. Begin with the *protevangelium* (Gen. iii. 15), which was uttered when all seemed lost.

STUDY XXII.

JEREMIAH, AND THE KINGS OF THE PERIOD.

Zedekiah. — Continued.

Read chaps. xxxii. and xxxiii.

- (1) By what name may chap. xxxii. be known?
- (2) For what was Jeremiah confined in the court of the guard?

(3) What did Jeremiah's action in the purchase of the field indicate?

(4) Jeremiah obeys God in purchasing the field, and speaks of his perplexity afterwards. (Compare vs. 16-25.) Is there a lesson here for us?

(5) What is there remarkable about this prayer of Jeremiah? (vs. 17-25.)

(6) To what other person did God use the words in the latter part of v. 27?

(7) Did the answer of God to Jeremiah's prayer meet and remove his perplexity?

(8) Has the prophecy contained in vs. 36-44 been wholly fulfilled?

(9) Are chaps. xxxii. and xxxiii. closely connected?

(10) Compare the Messianic passage in this chap. (xxxiii.) with that in chap. xxiii.

(11) To what fixed law does God appeal as proof of the surety of his word?

2. Read chap. xxxiv.

(1) How explain the statements in vs. 3 and 5 in view of the history that Zedekiah's eyes were put out, and that he was carried captive to Babylon?

(2) Why were the slaves released?

(3) Why re-enslaved? (For answer see vs. 21, 22, and chap. xxxvii. 7, 8, and history.)

3. Read chap. xxxvii.

(1) Compare Zedekiah and Jehoiakim in their treatment of Jeremiah.

(2) Which of the two kings was the weaker in his wickedness?

(3) For what purpose had the Chaldeans raised the siege of Jerusalem?

(4) Did Jeremiah mean to fall away to the Chaldeans?

(5) Was Irijah justified in suspecting that Jeremiah was "falling away" to the enemy?

(6) What does the interview between Jeremiah and Zedekiah indicate respecting the character of Zedekiah?

4. Read chap. xxi. 1-10.

(1) What does the message from the king indicate as to the character of Zedekiah?

(2) What does the answer of the prophet indicate as to the character of Jeremiah?

(3) What did Jeremiah advise?

5. Read chap. xxxviii.

(1) What does the answer of the king to the princes indicate as to the character of Zedekiah?

(2) Give the story of the confinement in the dungeon and the rescue. Who was Ebed-melech? How was he rewarded?

(3) Note traits of character in Zedekiah and Jeremiah as manifested in their secret interview.

From the chapters considered draw lessons. Let each member of the group present the most striking practical truth which has come to him in this study.

STUDY XXIII.

JEREMIAH AND EARLIER PROPHETIC MATERIAL.

1. *Jeremiah and Deuteronomy.*

(1) Is there evidence that the book found in the Temple by Hilkiyah contained the book of Deuteronomy? See II. Kings xxii.

(2) Does the alleged similarity of style in Jeremiah and Deuteronomy argue common authorship, or is this to be accounted for so far as present by the impression which Deuteronomy made upon Jeremiah?

(3) Of the two views, (a) that Deuteronomy is the product of the Mosaic age, and (b) that it is the product of the age preceding Jeremiah's, which are we to hold? Why?

2. *Jeremiah and Obadiah.**

(1) Compare Jer. xlix. 7-22 and Obadiah 1-6.

(2) After a somewhat careful comparison of the passages, give any reasons which you may discover for your choice of the views suggested in the note.

3. *Jeremiah and Amos.*

(1) Compare Jer. xlix. 23-27 and Amos i. 3-5.

(2) Do you think Jeremiah had the words of Amos in mind when he uttered the prophecy against Damascus?

(3) Compare also Jer. xlix. 1-6 and Amos i. 13-15.

4. *Jeremiah and Micah.*

Micah is referred to and quoted in Jeremiah.

Can you relate the circumstances and refer to the passage in both Jeremiah and Micah?

5. *Jeremiah and Isaiah.*

- (1) How long before Jeremiah did Isaiah live?
- (2) Which was the greater character?
- (3) Compare Jer. xlvii. and Isa. xiv. 28-32.
- (4) Compare Jer. xlviii. and Isa. xv., xvi.
- (5) Compare Jer. l., lii. and Isa. xiii. 14-23.
- (6) Compare Jer. x. 1-16; Isa. xl. 18-26; xlv. 6-20.

6. *Jeremiah and the Psalms.*

Compare Jer. xvii. 5-8 and Ps. i.†

While it is desirable that each member of the group, so far as possible, shall study all the passages suggested, it will perhaps be wise to assign to each person one of the passages for careful thought. This topic is of special interest, as it leads to a consideration of the relation of each biblical writer to the prophetic material existing in his time, as well as the use made by him of such material. Note in this connection Jer. xxviii. 8.

* NOTE.—The best critics admit that the prophecy contained in Obadiah 1-4 is older than that resembling it found in Jer. xlix. 7-22, whatever may be the date assigned to the book of Obadiah as a whole. Those who accept the late date of the book hold that both Jeremiah and Obadiah used an old prophecy, "which Obadiah has incorporated with least alteration, while Jeremiah has treated it with greater freedom." (Driver, *Introduction to the Literature of the Old Testament*, p. 299.) Those who assign Obadiah to an early date explain that Jeremiah copied directly from it. Weighty authority is on both sides.

† NOTE.—Many will not care to go into a careful comparison of these passages. Each one, however, should read the passages with sufficient care to note the resemblances, keeping in mind the fact that Jeremiah appears to have been more dependent on earlier prophetic material than was any other prophet.

STUDY XXIV.

DEFINITE PREDICTION IN JEREMIAH.

1. Concerning individuals.

- (1) Pashhur. Chap. xx. 6.
- (2) Jehoiakim. Chap. xxii. 18, 19.
- (3) Jehoiachin. Chap. xxii. 29, 30.
- (4) Hananiah. Chap. xxviii. 16, 17.
- (5) Ahab and Zedekiah. Chap. xxix. 31, 32.
- (6) Shemaiah. Chap. xxix. 31, 32.
- (7) Pharaoh Hophra. Chap. xlv. 30.

At least three other definite prophecies regarding individuals are recorded in Jeremiah. Look them up.

2. Concerning nations.

- (1) That Israel and Judah should be united in the return. Chap. iii. 18.
- (2) That the captivity would last seventy years. Chap. xxix. 10.
- (3) That the Egyptians should return home Chap. xxxvii. 8.
- (4) That the Chaldeans would destroy Jerusalem. Chap. xxxvii. 8.
- (5) That Judah should serve Babylon seventy years. Chap. xxv. 11, 12.

References to fulfillment of definite prophecies made by Jeremiah may be found in Chronicles, Ezra and Daniel. Let the student find these.

It is suggested that the student study definite prediction in the Bible as a whole in connection with this subject. Let the group divide up the work, each member taking a section of the Bible. Two divisions of the subject might be made:

- (1) Definite predictions already fulfilled.
- (2) Definite predictions not yet fulfilled.

Consider the bearing of the passages studied in Jeremiah on the question of divine inspiration of the prophet. In the light of this study, do you consider it possible to account for the facts by the theory of shrewd political foresight on the part of Jeremiah? Can anything short of direct revelation from God to the prophet explain the facts?

STUDY XXV.

JEREMIAH AND THE REMNANT IN JUDEA.

NOTE.— Each student should make aloud to himself a statement of the contents of chaps. xl. and xli. Or, perhaps better, tell the story of Gedaliah and Ishmael to his roommate or some friend as they walk along the street. The leader should ask a member of the group to tell the story in the meeting.

1. *Read chap. xl.*

(1) Why had the captain of Nebuchadnezzar's guard bound Jeremiah and carried him to Ramah, seeing he had been commanded to do the prophet no harm? See chap. xxxix. 11, 12.

(2) Does the language of v. 3 indicate a knowledge on the part of the Babylonians that they were doing God's will in destroying Jerusalem? If not, what does it mean?

(3) Does v. 5 indicate hesitation on the part of Jeremiah in deciding what to do?

(4) Account for Jeremiah's preference to remain in Palestine.

(5) Who were the Chaldeans? See v. 9.

(6) Why was the encouragement found in v. 9 given?

(7) Why were the Jews in Moab, Ammon and Edom? See vs. 11, 12.

(8) Why did Baalis, King of Ammon, wish to kill Gedaliah?

2. *Read chap. xli.*

(1) Account for the animosity of Ishmael to Gedaliah. See v. 1.

(2) Account for action described in v. 5.

(3) Why did Ishmael weep? v. 6.

(4) Was the statement made by the ten men (v. 8.) probably true?

(5) Compare Gedaliah and Johanan as leaders.

(6) Was the fear of the Chaldeans (v. 13.) well founded? What was the cause?

3. *Read chaps. xlii. and xliii. 1-7.*

(1) Did Johanan and his associates really wish to know God's will?

(2) Were they honest in their avowal of purpose to follow God's counsel?

(3) Why the delay of ten days before the prophet answered?

(4) Compare chap. xlii. 12 and Prov. xxi. 1.

(5) Do vs. 19-22 indicate that the people acted dishonestly in submitting the matter to Jeremiah?

(6) Why did Johanan and his followers attack Baruch?

(7) Did Jeremiah go of his free will to Egypt?

STUDY, XXVI.

JEREMIAH AND THE REMNANT IN EGYPT.

Read chap. xliii. 8-13 and chap. xliv.

Chap. xliv. contains the last recorded prophecy of Jeremiah. It was uttered sometime between 585 B. C. and 572 B. C.

(1) Why did Jeremiah place the stones in the mortar?

(2) Where in Egypt was Tahpanhes?

(3) Where else in Jeremiah is this city mentioned?

(4) Force of the figure in chap. xliii. 12.

(5) Note substance of Jeremiah's prophecy.
Chap. xliv. 1-14.

(6) Note substance of answer. vs. 15-19.

(7) Note substance of Jeremiah's answer. vs. 20-30.

(8) Was the prophecy concerning Pharaoh Hophra (v. 30) fulfilled?

NOTE. — The following extract is from Cowles on "Jeremiah," pp. 310, 311: "We have now followed the prophetic history of the Jews to the point where the last feeble remnant is nearly exterminated in the land of Egypt. The portrayal of their sin and doom is exceedingly rich in its moral lessons for all subsequent ages. All along through the chapters of this prophet we have seen the developments of intense and strange infatuation, as if the people had become demented and lost all reason and conscience. It is painful to notice their insane love of idolatry and the fearfully strong committal of their hearts to their favorite worship and to all those vices which had thrown their attractions round the rites of idolatry. This infatuation seems to have culminated in this miserable remnant in Egypt, just where those impressive lessons from God's past judgments ought to have opened their eyes at least to their

peril if not to their guilt. We stand amazed at such depravity, and cannot wonder that the Lord should visit upon it the most terrible inflictions of his rod. The whole book of Jeremiah shows how slowly the wrath of the Lord arose against even this guilty people; how carefully he exposed to their view their great sin, and held it up in every just and appropriate light as a breach of covenant, an abuse of mercy, an insult to the great God their Maker and Father, and as done in the face of constant warnings through his prophets, whom for a long time he had been sending early and late. Interspersed with and following these revelations of sin were repeated invitations to repentance and assurances of pardon couched in most gentle and touching terms, and sent from the Lord in the gentle and oft-flowing tears of this most affectionate prophet. Let us not fail to note that those tones and tears were only a fair representation of the heart of the Lord who selected, inspired, and sent him. Verily, all that tender sympathy, faithful reproof, long delay, and admonitory forewarnings could do to reclaim and save guilty men was faithfully and fervently done to save this guilty nation—but in vain. The hour of retribution must come at last. It came, and its vengeance was terrible!”

STUDY XXVII.

THE PRAYERS OF JEREMIAH.

1. *Read prayer in xii. 1-4, with answer in vs. 5, 6, and possibly remaining verses.*

(1) Read chap. xi., in order better to understand the cause of the prophets perplexity.

(2) Note that the prophet, though perplexed, does not doubt that God is right. v. 1.

(3) Observe to whom the prophet goes with his trouble.

(4) What is the prophet's difficulty?

(5) See Psa. xxxvii., lxxiii., and Job xxi., etc., for presentation of the same difficulty.

(6) Jeremiah's difficulty was greater because of his own condition as a good man. vs. 3, 4.

(7) The language of vs. 5, 6, means what?

(8) What have you to say of this language as given in answer to Jeremiah's prayer? Perhaps we should understand the remaining verses of the chapter as belonging to God's reply. If so, the prayer is more satisfactorily answered.

(9) Can you explain the expression, "pride of Jordan?" v. 5

(10) For illustration of fulfillment of vs. 5, 6, see chaps. xx., xxvi., xxxviii.

2. *Chaps. xiv. 7-9, 13, 19-22; xv. 15-18.**

(1) What is the prophet's plea in chap. xiv. 7-9?

(2) What was the occasion of this prayer? vs. 1-6.

(3) What was the answer of God? vs. 10-18.

(4) Is the prayer (vs. 7-9) more hopeful than that in vs. 19-22? Why?

(5) What is the plea in vs. 19-22? Compare chaps. xiv. 11, 19, and xv. 1, and note the climax.

(6) Why are Moses and Samuel mentioned in this connection? Compare *Psa.* xcix.; *Ex.* xvii. 11; xxxii. 11-14; *Num.* xiv. 13-20; *I. Sam.* vii. 9; xii. 23.

(7) What does the prayer (chap. xv. 15-18) indicate as to Jeremiah's state of mind?

(8) Is fault found with the prophet in v. 19? If so, this is the only recorded instance. Study carefully the answer as a whole before deciding the question. Compare v. 20 with vs. in chap. i.

NOTE.—These two chapters in Jeremiah (xiv., xv.) are exceedingly instructive in regard to the spirit of prayer. Study them well, and often turn to them for meditation. Can anything be more earnest and impassioned than these pleadings of the prophet? Note the full confession of sin, and the plea that God would honor his great name. Notwithstanding all this, God could not grant Jeremiah's request. Why? Because the nation had committed unpardonable sin. Individuals might be saved, but the nation must be destroyed.

***NOTE.**—“A little attention to the subject matter of these chapters (xiv., xv.) will show that they contain a history of a great drought, embracing prayers to God, and communications from him in reference to the calamity.”

STUDY XXVIII.

THE PRAYERS OF JEREMIAH. — *Continued.*

1. *Chap. xvii. 12-18.*

- (1) Is v. 12 in conflict with chap. vii. 4?
- (2) What does the expression "written in the earth" (v. 13) mean?
- (3) Does the prayer indicate that Jeremiah was blamed for bringing evil on the people?
- (4) Was his prayer for the utter destruction of his enemies (v. 18) justifiable?

2. *Chap. xviii. 19-23.*

- (1) Compare imprecations in Psa. lxix. and cix.
- (2) To what does the prophet refer in v. 20? Compare chap. xiv. 7-21 for examples.
- (3) What was the occasion of this vehement prayer? See prophecies recorded in preceding part of the chapter, and the words of the enemies, v. 18.*

3. *Chap. xxxii. 16-25.*

- (1) What about the character of God, as viewed by Jeremiah, does this prayer manifest?
 - (2) What proportion of the prayer is devoted to ascriptions of praise?
 - (3) Did Jeremiah obey God, or speak to him about his perplexity first? Compare vs. 16 and 25.
- N. B. *After* in v. 16.

4. *Chap. xlii.*

(1) Note the relation of prayer to the communication of truth by God to the prophet. God's revelations came as a rule to those who most earnestly sought to know His will.

(2) Account for the delay of ten days mentioned in v. 7.

With the prayers of Jeremiah might be compared those of other prophets and apostles. A most interesting topic is this: The prayers of the Bible. Why should not each Bible student devote a note-book to this topic, and work it out for himself?

* **NOTE.** — One writer gives the following reasons for such passages as this one. Estimate the value of each reason and consider whether these cover the ground or not. The prophet was justifiable in using such language, because:

1. These were enemies of God and His church; not personal foes.

2. The Old Testament dispensation was sterner than the New.

3. The comparative darkness in reference to a future existence, with rewards and punishments, in the times preceding Christ, increased the eagerness of men to see sinners recompensed in this life.

On imprecatory passages, see Geikie's "Hours with the Bible," Vol. v., p. 313.

STUDY XXIX.

THE THEOLOGY OF JEREMIAH.

1. *God in the book of Jeremiah.*

NOTE. — But a small fraction of the material on this topic and those which follow is here given. Make the study more complete as you have opportunity.

(1) God's character.

a. Omnipotent and omnipresent. Chaps. i., xvii., xxxii., etc.

b. Just. Chaps. ii., xxxii., etc.

c. Good. Chaps. vi., ix., xxii., xliv., etc.

d. Immutable. Chaps. xviii., xxxiii., etc.

(2) God in contrast with idols. Chap. x. Compare Isa. xl., xliv.

(3) God in His relation :

a. To creation at large. Chaps. i., x., xiv., xxxii., xxxiii.

b. To the Jews. Chaps. ii., x., xxx., xlvi.

c. To other nations. Chaps. i., xlvi., li.

2. *Man in the book of Jeremiah.*

The student will find in the book of Jeremiah much material for the study of the character of man and the possibilities of both good and evil which are wrapped up in the human soul. Compare chap. vii. 9 and many passages.

3. *Sin in the book of Jeremiah.*

Some one has asserted that here we find the

profoundest teaching of the Old Testament regarding sin. The Psalms are surely not surpassed by Jeremiah in this regard, but the book does furnish much concerning sin, especially in its relation to punishment. Anyone who has not been impressed with this teaching should look through the chapters and notice the frequency with which God, by the prophet, asserts that sin is the cause of the suffering which the nation is doomed to endure. One of the most prominent lessons taught by Jeremiah and his times is that "the wages of sin is death."

4. *Inspiration in the book of Jeremiah.*

(1) Without discussion of any theory of inspiration the student is advised to take his Bible, and, beginning with the first verse of Jeremiah, to mark and connect by lines all the expressions which assert or imply that God spake by Jeremiah, such as, "Thus saith the Lord," "The Lord said unto me," etc.

(2) Having marked the expressions as directed, note the number of times they occur in the first eight or ten chapters.

5. *Special topics.*

Account for omission of references to such subjects as "angels," "heaven," the future life," "the future day of judgment," etc.

STUDY XXX.

REVIEW.

1. Read chaps. xxxv. to lii., and answer questions as suggested in appendix B.
2. Review the questions which you have prepared on Studies XXI. to XXIX. See appendix C, section 2, paragraph 10.
3. Review former reviews.

APPENDICES.

APPENDIX A.

SECTION 1.

THIRTY CHARACTERS FOR STUDY.

Suggestion.—Let some member of the group report in two or three minutes on a character at each meeting. Let all the members read what they can beforehand on the character to be discussed. Examine first material in the Bible; afterwards read articles in Bible dictionaries, etc.

- | | |
|----------------------------------|----------------------------------|
| 1. Josiah ben Amon. | 15. Shemaiah, the false prophet. |
| 2. Johoahaz ben Josiah. | 16. Irijah. |
| 3. Jehoiakim ben Josiah. | 17. Ebed-melech. |
| 4. Jehoiachin ben Jehoiakim. | 18. Pashhur ben Immer. |
| 5. Zedekiah ben Josiah. | 19. Pashhur ben Malchiah. |
| 6. Nebuchadnezzar. | 20. Ahikam. |
| 7. Pharaoh Necho. | 21. Uriah, the prophet. |
| 8. Pharaoh Hophra. | 22. Rechab. |
| 9. Huldah. | 23. Gedaliah. |
| 10. Hilkiyah, the priest. | 24. Baruch. |
| 11. Shaphan. | 25. Hanamel. |
| 12. Hananiah. | 26. Nebuzaradan. |
| 13. Zedekiah, the false prophet. | 27. Johanan. |
| 14. Ahab, the false prophet. | 28. Baalis. |
| | 29. Seraiah. |
| | 30. Jeremiah. |

SECTION 2.

THIRTY TOPICS FOR STUDY.

Suggestion.—Let a topic be reported on briefly at each meeting of the group.

1. The political situation in Jeremiah's time.
2. The moral and religious situation in Jeremiah's time.
3. Comparison of the times of Jeremiah and Jesus.
4. Comparison of Jeremiah and Jesus.
5. The battles of Megiddo and Carchemish.
6. The Messianic element in Jeremiah.
7. The question of the Scythian invasion.
8. Jeremiah's prophecy against Babylon and the apocalypse of John.
9. The knowledge of the true God among the nations in Jeremiah's time
10. The patriotism of Jeremiah in view of his attitude toward Babylon.
11. Jeremiah's use of earlier prophetic material.
12. Imprecatory passages in Jeremiah.
13. Definite predictions in Jeremiah.
14. Jerusalem of the present and Jeremiah's prophecy. Chap. xxx. 31, *seq.*
15. The book of consolation — Jer. xxx.—xxxiii.
16. Jeremiah's prophecies against foreign nations.
17. The policy of Jeremiah toward Egypt. Compare Isaiah's.
18. Jeremiah and contemporary prophets.
19. The politician of Jeremiah's time compared with that of today.
20. God in the book of Jeremiah.
21. Man in the book of Jeremiah.

22. Sin in the book of Jeremiah.
23. Inspiration in the book of Jeremiah.
24. The adaptation of Jeremiah to the work assigned him.
25. Traits in Jeremiah worthy of imitation by preachers and teachers of today.
26. Quotations from Jeremiah in subsequent history.
27. The prayers of Jeremiah.
28. Jeremiah's call compared with those of Isaiah and Ezekiel.
29. A bird's eye view of the times of Jeremiah.
30. The modern prevailing estimate of Jeremiah in the light of your study of the prophet and the book.

SECTION 3.

THIRTY SITUATIONS OF SPECIAL INTEREST.

Suggestions. — Let these situations be reviewed in the order given as the regular studies proceed. Let all the members of the group read the chapter before the meeting, and let one appointed beforehand report the situation briefly.

1. Jeremiah and the Rechabites, chap. xxxv.
2. Jeremiah and the burning of the roll, chap. xxxvi.
3. Jeremiah and the retreat of the Babylonian army, chap. xxxvii.
4. Jeremiah and the dungeon experience, . . chap. xxxviii.

5. Jeremiah and the secret interview with Zedekiah, chap. xxxviii. 14, *seq.*
6. Jeremiah and the capture of the city of Jerusalem, chap. xxxix
7. Jeremiah and the remnant of Judah in Palestine, chaps. xl. to xlii.
8. Jeremiah and the remnant of Judah in Egypt — the brick work prophecy, chap. xliii.
9. Jeremiah and the remnant of Judah in Egypt — the queen of heaven worshippers, chap. xlii.
10. Jeremiah and his ambitious secretary, . . . chap. xlv.
11. Jeremiah and the battle of Carchemish, . . . chap. xlvi.
12. Jeremiah and the cup of wine, chap. xxv.
13. Jeremiah and attempt to put him to death, . . chap. xxvi.
14. Jeremiah and the messengers from surrounding countries, . . . chap. xxvii.
15. Jeremiah and the false prophet Hananiah, . chap. xxviii.
16. Jeremiah and the false prophets in Babylon, . chap. xxix.
17. Jeremiah and the purchase of the field, . . chap. xxxii

18. Jeremiah and the release
of the captives, . . . chap. xxxiv.
19. Jeremiah and his commis-
sion, chap. i.
20. Jeremiah and the Temple
discourse, chap. vii.
21. Jeremiah and the con-
spirators of Anathoth, chap. xi.
22. Jeremiah and the linen
girdle, - : chap. xiii.
23. Jeremiah and the
drought, chaps. xiv., xv.
24. Jeremiah and his preach-
ing at the gate of Jeru-
salem, chap. xvii. 19, *seq.*
25. Jeremiah and the potter's
house, chap. xviii.
26. Jeremiah and the potter's
bottle, chap. xix.
27. Jeremiah and the Pash-
hur ben Immer, . . chap. xx.
28. Jeremiah and the Pash-
hur ben Malchiah, . . chap. xxi.
29. Jeremiah in the palace
of the king of Judah, . chap. xxii.
30. Jeremiah and the baskets
of figs, chap. xxiv.

APPENDIX B.

FIVE HUNDRED AND TWENTY QUESTIONS ON JEREMIAH TO BE ANSWERED BY A RAPID READING OF THE BOOK ITSELF.

Suggestions : —

1. Read the book, chapter by chapter.
2. After reading the first chapter, refer to the questions asked upon it, and answer as many of them as you can.
3. Refer to the text for answers which you are unable to give.
4. Do not pause over difficulties. You might note them down; but proceed to the second chapter without delay. Remember that you are to approach this same material in other ways. The object at present is to secure general familiarity with the material.
5. Read aloud. Enter into the spirit of the prophet as much as possible.

CHAPTER I. *The Commission Chapter.*

1. Who was Jeremiah?
2. Where was his home?
3. Where did he begin to prophesy?
4. In the reign of what kings of Judah did he prophesy?

5. When did God select Jeremiah for his work?

6. What did Jeremiah answer when told of his mission?

7. What was the extent of the work to which Jeremiah was appointed?

8. What two visions did Jeremiah witness?

9. What did God tell Jeremiah he would make him, and against whom? v. 18.

10. What incentives had Jeremiah to undertake his difficult work?

CHAPTER II. *The Backsliding Chapter.* (I.)

1. To what place was Jeremiah sent to proclaim the word of the Lord?

2. To what past experience is the prophet directed to refer?

3. To what does God challenge his people respecting his past treatment of them?

4. What classes of persons are referred to as being responsible for the present state?

5. What contrast is cited between Israel and heathen nations?

6. At what are the heavens called upon to be astonished?

7. What is to be the result of Israel's backsliding?

8. In the light of what figure is much of this chapter to be interpreted? vs. 2; 20, etc.

9. In Israel's trouble what will she do? What will God do?

10. What do vs. 25, 35, and others indicate as to the condition of God's people?

CHAPTER III. *The Backsliding Chapter.* (II.)

i. The figure of the harlot continued from chap. ii. is based upon what relationship between God and his people? See especially vs. 1 and 14.

2. What other figure is used here to represent God's relation to his people? vs. 4, 19, 20.

3. What indication in this chapter as to the time of its utterance?

4. What relation between Israel and Judah is here stated?

5. What effect upon Judah did Israel's sufferings have?

6. What condition of blessing is named in this chapter?

7. What promise concerning the future of Jerusalem is given?

8. Judah and Israel united are to come from whence?

9. Are God's people represented as coming to a right view of things?

10. What striking indications of God's love for his people appear in this chapter?

CHAPTER IV. *The Immediate Danger Chapter.* (I.)

Do not fail to read this chapter aloud. Note "Cry," chap. iv. 5; "Run," chap. v. 1; "Flee," chap. vi. 1. See names of chaps. iv., v., vi.

1. What is stated as the condition of blessing to Israel?

2. Was the danger really imminent or simply vividly portrayed by the prophet?

3. What is stated in v. 4 as the cause of evil to come?
4. What did the blowing of the trumpet mean?
v. 5.
5. What the character of the foe as described in vs. 5, 12, 13?
6. What effect did this announcement have on the prophet? vs. 10, 19.
7. Does the feeling of the prophet here described indicate weakness of character?
8. What if any relief is there to the picture presented in vs. 23-28?
9. To whom is reference made in "thy lovers?"
v. 30.
10. What figure is used at the end of the chapter to describe the coming suffering?

CHAPTER V. *The Immediate Danger Chapter.* (II.)

1. Is v. 1 to be taken literally or hyperbolically?
2. Where did the prophet hope to find some who understood? v. 5.
3. Did he succeed?
4. What figures found here to describe the destroyer?
5. What do vs. 7-9 indicate as to the condition of the people and the character of God?
6. What is the force of the expression "I will not make a full end?" v. 18.
7. What the character of the destroying nation found in vs. 15-17?
8. What the character of God as presented in vs. 22-24?

9. What the condition of the poor in Jeremiah's time?

10. What the character of the prophets and priests in Jeremiah's time?

CHAPTER VI. *The Immediate Danger Chapter.* (III.)

Mark words of God; the prophet; Judah's enemy; note sudden changes.

1. From what region is the evil described to come?

2. What reason for suffering is assigned?

3. What striking figure is employed to describe the wickedness of Jerusalem?

4. What striking figure is employed to describe the severity of the punishment?

5. Is the subjective feeling of the prophet presented in v. 11?

6. Why did the leaders of the people seek to quiet the fears of the people against the prophet?

7. What famous orator used words from this chapter?

8. What evidence is found in this chapter of formal worship even in the midst of sin?

9. What the character of the destroyer described here?

10. Who is addressed in v. 27?

CHAPTER VII. *The Temple Discourse Chapter.*

1. Where was Jeremiah to stand when addressing the people?

2. Why this position?

3. In what did the people of those times trust?

4. What was their character as indicated by this address?
5. What was to happen to the Temple?
6. What great sin is cited as committed in Jerusalem?
7. What had God done for his people from the time of their coming from Egypt?
8. What was the effect of Jeremiah's sermon?
9. What special form of sin is recorded in the latter part of the chapter?
10. What is to be the result?

CHAPTER VIII. *The Balm of Gilead Chapter.*

1. To what time does the prophet refer in the first expression?
2. The bones of what classes are to be desecrated?
3. What birds are named as wise in comparison with God's people?
4. What classes are mentioned here as leading in wickedness?
5. From what direction is the enemy described as coming?
6. What new figures describing the character of the enemy are here found?
7. What indication of the prophet's feeling is found here?
8. What answer is to be given to the questions of v. 19?
9. How would you answer the first two questions of v. 22?
10. How would you answer the last question in the chapter?

CHAPTER IX. *The Lodging Place Chapter.*

1. Is God or the prophet the speaker in vs. 1, 2?
2. What member of the body is specially charged with sin in the first part of this chapter?
3. What indication in vs. 7-9 of God's hesitancy to cause suffering?
4. Why does the prophet weep for the mountains and pastures?
5. What reason is assigned for this wide-spread desolation?
6. What is stated of the nation which is to cause this suffering?
7. Why are the wailing women called?
8. What are men warned against glorying in?
9. What is the character of God here presented?
10. In what are men directed to glory?

CHAPTER X. *The Idol Chapter.*

1. What ways are God's people to shun?
2. Why?
3. What is the effect of the detailed description of the making of the idol?
4. What is God called in contrast with idols?
5. Who are described as the makers of idols?
6. What is the material mentioned out of which idols are made?
7. What is God represented as making and doing?
8. Who is the speaker in vs. 19, 20, 24?
9. What is the direction of the coming of evil here indicated?

10. How often is Jacob named here, and in what sense?

CHAPTER XI. *The Anathoth Chapter.*

1. Who are to be addressed by Jeremiah?
2. What covenant is here referred to?
3. What is Egypt here called?
4. What response did the prophet make to the message?
5. Did the people hearken to the covenant?
6. What result is announced?
7. What direction is given Jeremiah about prayer? What does he pray?
8. What did the men of Anathoth threaten to do to Jeremiah?
9. Why did they do this?
10. What were the men of Anathoth to suffer for their sin?

CHAPTER XII. *The Pride of Jordan Chapter.*

1. What attribute does Jeremiah ascribe to God before presenting his difficulty?
2. What difficulty does the prophet present?
3. What prayer does he offer?
4. What answer does God give him?
5. What does this indicate as to the trials of Jeremiah?
6. What the feeling of God toward his people as indicated by v. 7?
7. What figures are used in this chapter to represent Israel?
8. The sword of the Lord is made equivalent to what?

9. What will be God's treatment of the nation which vexes his people?

10. What remarkable statement is here made respecting heathen nations?

CHAPTER XIII. *The Linen Girdle Chapter.*

1. What did the Lord at first direct the prophet to do with the linen girdle?

2. What did the Lord afterward direct the prophet to do with the linen girdle?

3. Where did the Lord direct the prophet to hide the girdle?

4. In what condition did the prophet find the girdle after many days?

5. What was the application of this to the situation in Judah?

6. What the figure used in announcing the evil to come?

7. Is the prophet speaking (v. 17) indicative of the feeling of God for his people?

8. From what direction is the evil represented as to come?

9. What is the application here of the well-known words, "Can the Ethiopian change," etc.?

10. What is emphasized at the close of the chapter as the cause of Israel's suffering?

CHAPTER XIV. *The Drought Chapter.* (I.)

1. Concerning what is this word uttered?

2. When inferiors go for water what is the result?

3. What is said of the hind and the wild ass?

4. What did this condition lead the prophet to do?

5. Was the prophet encouraged in his cry for the people?

6. Was the prophet's message about the future the same as that of all the prophets of his time?

7. What doom does God pronounce upon the false prophets?

8. What evil does God pronounce upon their followers?

9. What is the cry of the prophet in the face of all this?

10. Is this more hopeful than the former prayer?

CHAPTER XV. *The Drought Chapter.* (II.)

1. Does God encourage the action of Jeremiah?

2. What famous intercessors does he name as unable to influence him?

3. What is the only outlook for this sinning people?

4. What king of Judah is mentioned as responsible for the condition of affairs?

5. Where is God represented as frequently refraining from punishing in the past?

6. What is the connection between vs. 9 and 10?

7. Was the promise of v. 11 fulfilled? Look for answer in following chapter.

8. What does the cry of the prophet in v. 15 and the following indicate as to his trials?

9. Does v. 19 indicate that Jeremiah had in a measure lost his hold on God?

10. Where have we already had the figure found in v. 20?

CHAPTER XVI. *The Wife Chapter.*

1. Why is Jeremiah forbidden to marry?
2. Why is Jeremiah forbidden to enter the house of mourning?
3. Why is Jeremiah forbidden to enter the house of feasting?
4. What did the people ask Jeremiah when he told them these things?
5. What answer was he directed to give them?
6. Who were worse, the people of Jeremiah's time or their fathers?
7. What is presumed in the statement of return from the north? v. 15.
8. What new figures are employed to represent the enemy?
9. What will the nations learn from God's treatment of Israel?
10. What will Israel learn from God's treatment of her?

CHAPTER XVII. *The Sabbath Chapter.*

1. What does the statement of v. 1 indicate respecting the sinfulness of God's people?
2. Where here is sin emphasized as the cause of God's anger?
3. What verses in this chapter resemble part of the first Psalm?
4. Who is represented as knowing the heart?
5. What do we learn of the character and mission of Jeremiah from vs. 12-18?

6. Where is the prophet to take his stand for public utterance?

7. To whom is the prophet to address himself?

8. What direction is given by the prophet from God about the Sabbath?

9. What is promised if the Sabbath is hallowed?

10. What is threatened if the Sabbath is not hallowed?

CHAPTER XVIII. *The Potter's House Chapter.*

1. To whose house was the prophet directed to go?

2. What did the potter do when the clay was marred?

3. What application of this was made to Israel?

4. What does God say He will do when a nation repents of its wrong?

5. What does God say He will do when a nation refuses to do God's will?

6. Does the passage indicate that God acts arbitrarily with nations?

7. What stage of sin is indicated by v. 12?

8. Who were the leaders against Jeremiah?

9. What was the animus of the opposition?

10. Is the prayer of vs. 19-23 vindictive?

CHAPTER XIX. *The Potter's Vessel Chapter.*

1. What was the prophet directed to say?

2. Whom was he to take with him?

3. Where was he to go?

4. What, in substance, was he to say?

5. What was he to do with the bottle?

6. What application was he to make of this action?

7. Where did Jeremiah go after this?

8. What did he do?

9. What reason did he assign?

10. What title does he employ in speaking of God in this chapter?

CHAPTER XX. *The Pashhur ben Immer Chapter.*

1. Who was Pashhur?

2. What did he do to Jeremiah?

3. Why this treatment?

4. How long did Jeremiah remain in the stocks?

5. What name did Jeremiah give to Pashhur?

6. Why this name? Give substance of Jeremiah's explanation.

7. What country is specifically mentioned here as the captor of Judah?

8. When the prophet would refrain from speaking God's word, what occurred?

9. Was the prophet utterly cast down, or did his trials develop trust in God?

10. What do the last verses of this chapter indicate as to the suffering of the prophet in accomplishing his work? Was he justified in using such language?

CHAPTER XXI. *The Pashhur ben Malchiah Chapter.*

1. In the reign of what king did the events here recorded occur?

2. What message did the king send to Jeremiah?

3. By whom was the message sent?
4. What was the message of Jeremiah to Zedekiah in general?
5. What was the message of Jeremiah to Zedekiah respecting the inhabitants of the city?
6. What was the message of Jeremiah to Zedekiah respecting himself and those left?
7. What advice did Jeremiah give about leaving the city and joining the Chaldeans?
8. What does God announce is to become of the city?
9. What advice is given to the house of David?
10. What was the ground of Israel's confidence?

CHAPTER XXII. *The False King Chapter.*

(Note this is at an earlier date than the preceding chapter.)

1. To whom was Jeremiah sent?
2. With what message?
3. What does v. 3 indicate as to the condition of affairs in Jerusalem?
4. What does v. 6 indicate as to God's regard for the house of David?
5. What reason will be given in the future for the evil upon Jerusalem?
6. What is to be the fate of Jehoahaz (that is, Shallum), the son of Josiah?
7. What is to be Jehoiachin's latter end? Who was his father?
8. What other king is described in this chapter?
9. How answer the questions in v. 28?
10. What the fate of Jehoiakim? Compare his history in Kings and Chronicles.

CHAPTER XXIII. *The False Prophet Chapter.*

1. Who are referred to by the sheep?
2. Who are referred to by the shepherds?
3. What the names given to the future ruler?
4. What the character of the prophets and priests, as described in vs. 9-14?
5. What will God do to these prophets?
6. What direction to His people respecting the message of these prophets does God give?
7. What was the message of these false prophets to the wicked?
8. Whence did these false prophets secure their message?
9. Did these false prophets claim the authority of God?
10. In what way did they claim God communicated with them?

CHAPTER XXIV. *The Baskets of Figs Chapter.*

1. What vision of Jeremiah does this chapter contain?
2. Where were the baskets of figs seen?
3. When were the baskets of figs seen?
4. Whom did the king of Babylon take with the son of Jehoiakim to Babylon?
5. What was the character of the figs in the two baskets?
6. What did the good figs represent?
7. What did the bad figs represent?
8. What was to happen to those who had been captured?
9. What was to happen to those who remained in Jerusalem?

10. What was to be the condition of God's blessing upon those represented by the good figs?

CHAPTER XXV. *The Cup of Wine Chapter.*

1. In what year of whose reign did this message come?
2. How long had Jeremiah prophesied, and with what result?
3. What king of Babylon is to take the people captive?
4. What special title is given the king of Babylon in this chapter?
5. How long is the bondage to continue?
6. How will God treat Babylon and the nations?
7. What is assigned as the reason for such treatment?
8. What is the prophet directed to do in connection with his announcement of evil upon the nations?
9. By what reference to his own people does he emphasize the surety of the coming evil?
10. Under what figure is the Lord represented in this chapter?

CHAPTER XXVI. *The Arrest Chapter.*

1. To the reign of what king is this chapter assigned?
2. Where was Jeremiah directed to take his stand and speak?
3. What was the substance of Jeremiah's address?
4. What effect did the address have upon the hearers?

5. Who were the leaders in opposition to Jeremiah?

6. What word of Jeremiah's was specially unwelcome?

7. What did the opposition attempt to do to Jeremiah?

8. In what spirit did Jeremiah accept the situation?

9. Who defended Jeremiah, and by what means?

10. What prophet lost his life, and by whom and why, account of which is found in last verses of this chapter?

CHAPTER XXVII. *The Yoke Chapter.*

1. In whose reign did this message come to Jeremiah?

2. What was he directed to put on his neck?

3. To whom was he directed to send the same?

4. By whom?

5. What message were these yokes to emphasize?

6. What was the message of the false prophets about the king of Babylon?

7. Whom did Jeremiah warn against heeding the message of the false prophets?

8. What was the message of the false prophets about the vessels of the house of the Lord?

9. What test does Jeremiah submit to the false prophets?

10. In what captivity had part of the vessels of the Lord's house already been taken to Babylon?

CHAPTER XXVIII. *The Hananiah Chapter.*

1. Who uttered the false prophecy recorded in vs. 2-4?

2. When did he utter it?

3. In whose name did he utter it?

4. Where did he utter it?

5. In whose presence did he utter it?

6. What was Jeremiah's reply?

7. In it did he challenge the word of Hananiah? How?

8. How did Hananiah emphasize his message?

9. What message came to Jeremiah from the Lord respecting Hananiah's prophecy?

10. What message came from the Lord to Jeremiah respecting Hananiah himself?

CHAPTER XXIX. *The Correspondence Chapter.*

1. Did Jeremiah communicate with the Jews who had been already taken to Babylon?

2. How?

3. What was his message?

4. Were there false prophets in Babylon?

5. What was their message? Did it differ from that of their fellows in Jerusalem?

6. Who were false prophets in Babylon?

7. What was to be the fate of Ahab and Zedekiah?

8. How did Shemaiah of Babylon seek to counteract Jeremiah's influence in Jerusalem?

9. How did Jeremiah learn of this attempt?

10. What was the penalty announced upon Shemaiah by Jeremiah?

CHAPTER XXX. *The David Chapter.*

1. What was Jeremiah commanded to do with the words which the Lord had spoken?
2. Why record them? Compare v. 24.
3. Is the tone of this chapter encouraging or otherwise?
4. What name as an equivalent for Judah and Israel is employed in this chapter?
5. What is declared shall befall Babylon?
6. What will be the difference between God's treatment of His people and of their enemies?
7. What is emphasized in the second part of the chapter as the cause of Israel's suffering?
8. How is Israel to escape?
9. What are some of the blessings to follow restoration?
10. Whence is their future ruler to come and what will be his relation to God?

CHAPTER XXXI. *The New Covenant Chapter.*

1. What is the general tone of this chapter?
2. By what names and titles are God's people known in this chapter?
3. What is the most tender passage of the chapter?
4. What indication in this chapter as to the method by which Jeremiah received the divine communications?
5. In what portion of the chapter is Israel, that is, Ephraim or the north, emphasized?
6. In what verses is Judah alone spoken of?
7. In what portion have we both Israel and Judah spoken of?

8. What the difference between the old covenant and the new one to be established?

9. What is said about the existence of Israel as a nation? How is this assertion emphasized?

10. What is to be the nature of the restoration as to extent and character?

CHAPTER XXXII. *The Field Chapter.*

1. Under what circumstances did the message here recorded come to Jeremiah?

2. Why had Jeremiah been imprisoned?

3. Who offered a field to Jeremiah?

4. At whose suggestion did he purchase it?

5. What care did he exercise to have the purchase known and secured?

6. What did Jeremiah do after the purchase?

7. What prompted this prayer?

8. What are some striking characteristics of this prayer?

9. What portion of the chapter is given to a record of God's reply?

10. What explanation of the field buying did God give to the prophet?

CHAPTER XXXIII. *The Righteous Branch Chapter.*

1. Where was Jeremiah when the message came to him from God?

2. What encouragement does God give his prophet to pray to him?

3. Why does God declare that evil has come upon the city?

4. How will it be possible for God to restore and bless his people?

5. What is to happen to the cities in future time?

6. What is to happen to the country in future time?

7. Whose throne is to be restored?

8. What is to be the nature of the king who shall reign?

9. How is the promise emphasized?

10. What prominent names are mentioned in this chapter and in what connection?

CHAPTER XXXIV. *The Liberty Chapter.*

1. Under what circumstances was Jeremiah directed to speak to Zedekiah?

2. What did he tell him should befall the city?

3. What did he tell him should befall him?

4. Where was Zedekiah to be buried?

5. Into what covenant had Zedekiah entered with the slaves in Jerusalem?

6. Did he keep this covenant?

7. To what bondage does the prophet refer in speaking to the king?

8. What liberty does Jeremiah proclaim to Zedekiah?

9. To what custom in entering into covenant does the writer refer?

10. What was the occasion of the revocation by Zedekiah of the declaration of liberty?

CHAPTER XXXV. *The Rechabite Chapter.*

1. To whose house was Jeremiah directed to go?

2. Where was he to bring them?
3. What was he to offer them?
4. Did he do this?
5. Did the Rechabites drink wine?
6. Why not?
7. How do they explain their presence in Jerusalem?
8. How does Jeremiah apply this object lesson in obedience?
9. What is emphasized in the contrast between "their father" and "me" in v. 16?
10. What was the message of Jeremiah from God to the Rechabites?

CHAPTER XXXVI. *The Roll Chapter.*

1. What was Jeremiah directed to write in the roll?
2. For what purpose?
3. Whom did Jeremiah direct to read the roll in public?
4. Why did he not do so himself?
5. What effect did the reading have upon the chief men who heard it?
6. What means did they adopt to have the king hear the message?
7. What effect did the reading have upon the king?
8. What did Jeremiah do after the burning of the first roll?
9. What prophecy did he utter concerning Jehoiakim?
10. Was this second roll larger than the first?

CHAPTER XXXVII. *The Runaway Chapter.*

1. What was the character of Zedekiah?
2. What request did Zedekiah make of Jeremiah?
3. What was the occasion of this request?
4. What reply did the Lord direct Jeremiah to give?
5. Where did Jeremiah go when the Chaldean army left Jerusalem to meet Pharaoh?
6. For what purpose?
7. Who arrested Jeremiah?
8. On what pretext?
9. What was done with Jeremiah?
10. What request of Jeremiah's did Zedekiah grant?

CHAPTER XXXVIII. *The Ebed-melech Chapter.*

1. What charge is brought against Jeremiah?
2. What is the action of the king?
3. What is done with Jeremiah?
4. Who intercedes with the king for the prophet?
5. What measures does he take to deliver him?
6. What advice does Jeremiah give Zedekiah about remaining in the city?
7. Why did not Zedekiah follow it?
8. How does Jeremiah emphasize his message to Zedekiah?
9. How does the king suggest to Jeremiah to answer the princes?
10. How does he answer them?

CHAPTER XXXIX. *The Capture Chapter.*

1. In what year of Zedekiah was Jerusalem taken?

2. What did Zedekiah do when the city was taken?

3. Was he pursued?

4. Where was he captured?

5. Where taken?

6. What treatment did Zedekiah receive at the hand of the king of Babylon?

7. Whom did the captain of the guard leave in the country?

8. What direction had the king of Babylon given concerning Jeremiah?

9. To whom was he committed?

10. What was the prophet's message from God to Ebed-melech?

CHAPTER XL. *The Gedaliah Chapter.*

1. What explanation of the king of Babylon's kindness to Jeremiah do we find in the first verses of this chapter?

2. What did the captain of the guard grant to Jeremiah?

3. Whom had the king of Babylon made governor over the land?

4. What did the captain of the guard give to Jeremiah?

5. What did Jeremiah choose to do?

6. Where did he dwell?

7. Who came to him?

8. For what purpose did Ishmael come?

9. Who informed Gedaliah?

10. Did Gedaliah believe it?

CHAPTER XLI. *The Ishmael Chapter.*

1. Who came to Gedaliah in the seventh month?

2. What did they do?
3. How long was this kept secret.
4. Whom else did Ishmael slay?
5. How did he betray them?
6. Where did he hide the dead?
7. What did he do with the residue?
8. What did Johanan do?
9. Where did he go after his rescue of the company?
10. Why did he think of going into Egypt?

CHAPTER XLII. *The Johanan Chapter.*

1. What was the request of the remnant of the prophet?
2. Did Jeremiah agree to do as they wished?
3. What did they promise to do?
4. How long was it before Jeremiah answered them?
5. Was the answer in favor of going to Egypt?
6. What did he say would happen if they should go to Egypt?
7. What did he say would happen if they should remain in Palestine?
8. Had the people asked Jeremiah in good faith for the will of God?
9. What does Jeremiah call the company?
10. How does the prophet say the people who go to Egypt shall die?

CHAPTER XLIII. *The Brickwork Chapter.*

1. What charge did Johanan and the rest make against Jeremiah?
2. Whom did they charge as influencing Jeremiah?

3. What did Johanan and the rest do?
4. Whom did they take with them?
5. To what place in Egypt did they go?
6. Did God communicate with Jeremiah in Egypt?
7. What did he direct Jeremiah to do?
8. For whose benefit was this done?
9. Who is announced as the conqueror of Egypt?
10. What is to become of the gods of Egypt?

CHAPTER XLIV. *The Queen of Heaven Chapter.*

1. Concerning whom did the message of God to Jeremiah come?
2. At what places in Egypt did the Jews dwell?
3. What reason is assigned for the desolation of Jerusalem?
4. What charge is brought by Jeremiah against the people to whom he speaks?
5. Who answered Jeremiah?
6. What did they express as their purpose to continue to do?
7. What reason did they assign for their action?
8. What explanation of their suffering did Jeremiah give?
9. What evil does Jeremiah announce on account of this sin?
10. What sign of the truth of his words does Jeremiah give?

CHAPTER XLV. *The Baruch Chapter.*

1. To whom is this message addressed?
2. Whose son was Baruch?

3. When did the message come to Baruch?

4. What was Baruch doing when the message came?

5. What did Baruch say which occasioned this message?

6. What is the message of the Lord respecting the land?

7. What was Baruch's ambition?

8. What was God's advice in respect to it?

9. What does God announce respecting the immediate future?

10. What does God promise Baruch as to his own personal safety?

CHAPTER XLVI. *The Egypt Chapter.*

1. Was Jeremiah's prophetic word confined to the Jews?

2. Concerning whose army is the oracle in vs. 3-12?

3. Who are addressed in v. 3 and following?

4. Is the tone ironical or otherwise?

5. Does this chapter announce the conquest of Egypt by the king of Babylon?

6. What does the prophet announce will be the feeling of those who took refuge in Egypt?

7. What does he say will be their fate?

8. What does he say shall afterward be true of Egypt?

9. What encouraging message is uttered to God's people?

10. By what name does God call his people here?

CHAPTER XLVII. *The Philistia Chapter.*

1. Concerning what nation is this prophecy?
2. In anticipation of what event was it uttered?
3. Compare chap. xlii. 8 and explain the figure of v. 2, "Waters rise up out of the north."
4. Is it not strange that the north should be mentioned as the direction from which the water was to come, as Egypt was south of Philistia?
5. Are you sure that it is not the Chaldean who is here referred to as the invader?
6. Who had been helpers of the Philistines?
7. What was to become of them?
8. What cities of Philistia are here mentioned?
9. What bold apostrophe occurs in this chapter?
10. What is the sword of the Lord in this case?

CHAPTER XLVIII. *The Moab Chapter.*

1. About what nation is this prophecy?
2. What reason is assigned for the destruction of Moab in v. 7?
3. What reason is assigned for the destruction of Moab in vs. 26 and 42?
4. What reason is assigned for the destruction of Moab in v. 27?
5. What reason is assigned for the destruction of Moab in v. 29?
6. What is to be the nature of the visitation upon Moab?
7. How many and what places are mentioned in this chapter?
8. How often is the word Moab found in this chapter?
9. What is the style of this prophecy?

10. What promise is made to Moab for the latter days?

CHAPTER XLIX. *The Ammon Chapter.*

1. Against what country is the first prophecy in this chapter?

2. What is the nature of the judgment to be visited?

3. What is assigned as the reason for this?

4. What promise is made to Ammon?

5. Against what country is the second prophecy?

6. Compare this passage with Obadiah, and account for the similarity.

7. What is the reason for this punishment?

8. Against what country and what is the nature of the third prophecy?

9. Against what country and what is the nature of the fourth prophecy?

10. Against what country and what is the nature of the fifth prophecy?

CHAPTER L. *The Babylon Chapter. (I.)*

1. Concerning what nation is this prophecy?

2. From what direction is the invader to come?

3. What will be the action of the children of Israel then?

4. What was the feeling of Babylon in capturing God's people? Why?

5. What comparison between Assyria and Babylon is made here?

6. What will God do for His own people?

7. What is the character of the destruction to come upon Babylon?

8. What reason is assigned for the destruction of Babylon?

9. What is to be the character of the destroyer of Babylon?

10. How is the certainty of the coming judgment emphasized?

CHAPTER LI. *The Babylon Chapter.* (II.)

1. What is in the mind of God respecting His people in the destruction of Babylon?

2. What king is specified as the destroyer of Babylon?

3. Who is represented as influencing this king?

4. In what other chapter of Jeremiah is v. 15 and following?

5. What does God call Babylon?

6. What reason does He assign in v. 34 and following for Babylon's destruction?

7. What is declared will happen to the idols of Babylon?

8. When was the prophecy against Babylon written?

9. By whom was it sent to Babylon?

10. What was done with it?

CHAPTER LII. *The Appendix Chapter.*

1. How long did Zedekiah reign in Jerusalem?

2. Why did Nebuchadnezzar come against Jerusalem?

3. Where was Zedekiah captured?

4. How was Zedekiah treated?

5. What became of Jerusalem and the Temple?
6. What became of the vessels of the house of the Lord?
7. What three captivities are spoken of in this chapter?
8. What king of Judah is mentioned as in captivity?
9. What king of Babylon is mentioned as favoring him?
10. In what way was favor shown him?

APPENDIX C.

SECTION 1.

HELPS ON JEREMIAH.

In the judgment of the writer helps in this work should be largely ignored. Let each student recognize the importance of examining the book of Jeremiah itself. The principal use of a commentary will be to throw light on obscure figures and expressions. Several of the books named cover much the same ground. If one is not at hand refer to another. Of the following every one should possess 1, 2, 3, 4, and should read 5, 6, 7, 8, 9.

1. JEREMIAH. A character study by President Wm. G. Ballantine.
2. THE CAMBRIDGE BIBLE COMMENTARY FOR SCHOOLS AND COLLEGES.
3. PRICE'S OUTLINES OF OLD TESTAMENT HISTORY.
4. THE KINGS OF JUDAH AND ISRAEL. Rawlinson.
5. GEIKIE'S HOURS WITH THE BIBLE. Vols. V. and VI.
6. BLAKE ON JEREMIAH—HOW TO READ THE PROPHETS.
7. JEREMIAH'S LIFE AND TIMES. Cheyne.
8. STANLEY'S HISTORY OF THE JEWISH CHURCH.
9. EDELSHEIM'S HISTORY OF JUDAH AND ISRAEL.
10. JEREMIAH, WITH NOTES. Cowles.
11. HENDERSON'S COMMENTARY ON JEREMIAH.
12. THE EXPOSITORS' BIBLE ON JEREMIAH.
13. Other various well known commentaries and Bible dictionaries.

SECTION 2.

THIRTY SUGGESTIONS FOR INDIVIDUAL AND GROUP STUDY.

1. Procure a good note-book, to be devoted entirely to the book of Jeremiah. Reserve the first fifty-two pages for notes on the fifty-two chapters. Assign subsequent pages to topics, and index with care. Begin at once to record your thoughts and to classify material. Whenever a topic suggests itself as likely to be fruitful, assign a page to it. In your study think of topics already noted.

2. If you prefer, you might classify material by using envelopes, one for each chapter and topic. You should have an envelope for difficulties, another for helps, etc. Possibly the envelope and note-book system might be combined. The envelopes might be used for classifying the material in the rough; the note-book for the final record of it.

3. Use the Revised Version. Compare the Authorized Version.

4. Read much aloud. Study to express the thought by your reading. Much of this prophetic material was originally uttered before an audience. Study the situation and attempt to reproduce it.

5. Speak about your study of Jeremiah to your friends. Relate to them some of the facts which you learn. Tell some of the interesting stories to children.

6. Make frequent reference to the diagrams.

7. Prepare, as soon as possible, an address on Jeremiah. Keep adding to it and changing it as

you progress in your study. Deliver it when opportunity is afforded.

8. Converse with Bible students on difficulties. Seek the opinion of teachers and ministers. You will help and be helped.

9. Read the book of Jeremiah through two or three times, if possible, while pursuing this course.

10. Try the method of "Interrogative Analysis" for gaining the mastery of material; that is, write out all the questions suggested by the material of a chapter.

11. You should be continually asking yourself, What is there in this for me? Where does this touch my life? Do not for a moment forget that you are studying the Word of God, which is declared to be a lamp to the feet and a light to the path.

12. A class or group hesitating to undertake the full work here outlined might find "Thirty Situations," together with "Thirty Topics" and "Thirty Characters," an interesting basis for a thirty weeks' course.

13. Not more than ten persons, as a rule, should belong to a group for study. Two groups of five to eight members each will do better work than one group of fifteen members.

14. The leader should study economy of time in the meeting. He should be a *leader*.

15. If one is unwilling to assume the responsibility of leadership for an entire year, let a leader be chosen each month or quarter.

16. Now and then in a group meeting let one be called upon to read a selection, and let him submit to the friendly criticism of his fellows.

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17. Two or three *one minute* chapter reports at a group meeting by as many members might be very profitable. These reports should be of the most striking facts, discovered with a view to arouse interest in the book as a whole. The following may suggest how to prepare such a report:

Specimen Chapter Report.

Chapter xxviii. Called the Hananiah Chapter, because it tells about that false prophet. I was struck in reading it by:

a. The courteous manner in which Jeremiah answered Hananiah, who had directly and publicly contradicted him. (Here read vs. 5, 6.)

b. The evidence in v. 8 of Jeremiah's familiarity with the earlier prophetic material.

c. The test of a true prophet is found in v. 9.

d. The presumption of Hananiah in breaking the yoke off Jeremiah's neck. vs. 10, 11.

e. The fact that Jeremiah waited for direction from God before he denounced Hananiah.

f. The definite prediction of Jeremiah that Hananiah should die that year (v. 16), and its fulfillment (v. 17).

Query: Did Jeremiah *surely know* at the time that Hananiah was speaking falsely, or did he only strongly believe it?

18. It is recommended that after the opening prayer, or season of prayer, in the group meeting, each member recite a verse, previously memorized, from the book of Jeremiah. The chapter and verse should be mentioned. One need not decline to recite a verse because it has been previously given.

19. At the first few meetings each member might be called upon for one new fact learned since the last meeting. This would serve to stimulate interest on the part of all.

20. Divide up the entire book, and assign an equal number of chapters to each member of the

group in order that the group as a whole may soon become familiar with the material. Each one should seek to be reference authority on the portion assigned him for any topic which may come up for study. This arrangement should not interfere with the study of all the book by each.

21. Guard against consuming time in group meetings in discussion. Let difficulties be assigned members for investigation and reports at future meetings.

22. Give much attention to personal reviewing.

23. Do not spend much time in reviewing in the meeting.

24. Why should not each one assign a few pages in his note-book to questions which he himself shall formulate, by way of review of each study? At least ten questions could be asked on each study. Thus, at the end of the course, three hundred questions would be on the list. A review of these each week from the beginning (a simple flashing of the mind through, testing one's ability to answer, would be sufficient), for thirty weeks, would permanently fasten the answers in mind. It is not necessary to limit the number to ten for each study. One thousand questions on the thirty studies might be aimed at with profit.

25. With the second third of the series (that is, with Study XI.) begin a review of the first third in order. Review Study I. at the eleventh meeting, Study II. at the twelfth meeting, and so on. This review should not displace the regular one of the study immediately preceding it. If properly conducted both reviews should occupy but ten minutes.

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26. Plan to save about ten minutes at each meeting for general comments and suggestions, comparison of notes, and consideration of difficulties. Do not fail to embrace the opportunity which these meetings will abundantly afford for helping each other in friendly, Christian conference.

27. Read these suggestions over frequently.

28. Do not be discouraged if you cannot master in a brief time all the material here outlined. Be thorough.

29. Meditate, memorize.

30. Pray, obey, pray. See John vii. 17; xiv. 21-23.

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